

CHRISTIAN TELESCOPE.

VOL. I.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

SUNDAY SCHOOL UNION.

MR. EDITOR,

An address from this body, directed to the friends of Sabbath Schools, is circulating in the papers throughout this State; the object of which is to obtain pecuniary aid for the support of Sabbath schools, I presume, on the principle they are now conducted; which I believe is injurious to the best interests of the rising generation. It is, Sir, in my opinion, a system of sectarianism. The reader will perhaps start at this word, and say that all denominations are concerned in them; but is this the fact? we all know it is not: for although the denominations concerned in these pious endeavours to chain the young mind to those *peculiar doctrines of grace*, as they are sometimes called, are unwilling that Universalists and Unitarians should be called Christians; yet are they *denominations*; and I trust in God they will not any of them send their children to schools where, in their books for rewards and in the addresses of the instructors, the Source of all hope, the great Architect of the universe, is pictured in colours dark and revolting. These children tremble, they shudder, nay, they almost despair, when they should stand erect in the presence of their Maker, supported by faith, hope, and charity. Let the divine majesty of God be pictured in soft and affecting colours, calculated to promote confidence and love, while it inspires awe and humility. Let the silver voice of the preacher be "peace on earth and good will to men." Let the soul be subdued by the mild accents of persuasion, the just and natural precepts of a pure faith; when this is done, and becomes the general course adopted by those who seem to be so solicitous for the welfare of the rising generation, they may make me believe there is nothing *sectarian* in their exertions. The writer of this address says, "the age in which we live may be called an age of some dangerous innovations, but it is certainly that of rapid improvement." A question here arises—are innovations which are an *improvement*, dangerous? I think the writer would be unwilling seriously to defend such an idea. But what are the *innovations* to which he refers? I will guess it is the rejection of some of those views and sentiments which are undoubtedly dear to his heart, such for instance as the doctrines of *original sin*, *total depravity*, *vicarious suffering*, and *endless misery*. He further says, "Unusual advances have been made in all that adds to the comfort of the body, to the elevation of the

mind, and to the growth of the soul." I feel peculiarly obliged to him for this declaration, for it is a fact too notorious to be disguised that the only sects of religionists which are rapidly gaining ground in this country, are the Unitarians and Universalists, and the difference which obtains between them is hardly discoverable. Let us hear him a little further—"When in the order of Divine Providence, the reign of superstition and tyranny shall cease, and man shall in truth become the brother of man, we know not; but we are encouraged to hope, that an unseen and supernatural hand is now writing on the dark walls of the Escurials and Kremlins of despotism—*Christian Liberty*." This last extract as well as some others is nothing but cant; but it is designed to get the support of those who are lukewarm in their cause, as well as those who have strong doubts respecting the propriety of the present management of Sunday Schools; for these schools are not opposed, except where they are made an engine to build up and keep in countenance the creeds and dogmas of a sect. But something is said about *Christian Liberty*—I love those words, and would not have them profaned; but the writer speaks of tyranny and superstition: Would to God these engines of the clergy were done away; but that they do exist, we need only to see the conduct of most of the churches in this town, to be satisfied of the fact.—How many have been excommunicated for believing that "God is the Saviour of all men?" Where is the church who will dismiss a member to join the Unitarian or Universalist Church? Are there not standing votes in two churches in this town designed to hinder their members from reading or lending Universalist publications, and in one of these churches is there not a vote making any member liable to discipline who should attend a Universalist meeting? Now, Mr. Editor, is it not surprising that some of those persons who support this very conduct, talk against tyranny and superstition, and prate about *Christian Liberty*. In the close, Mr. Editor, I would seriously call upon every parent to examine this subject of Sunday schools, as they value the happiness of their children, and their own peace. Let no one say as many have, "I send my children to Sunday schools because I wish them out of the way," but let us all see that our "children are brought up in the nurture and admonition of the Lord;" that we instruct them betimes in the divine goodness and other great truths of the christian religion; then will they rise up and call us blessed. BEREAN.

FOR THE CHRISTIAN TELESCOPE.

GRACE AND WORKS.

Though all professed christians admit that some of the human family will partake of endless enjoyment, they differ widely relative to the means by which this salvation is effected. It is maintained on the one hand that men are saved by grace alone, and

on the other that they are saved by works of righteousness. And what difference soever obtains between them, they agree that if men are saved by grace, works must be excluded; and if by works, grace must be excluded.—But in this dispute, as in almost every other, it is believed that both parties have run into excess, but still have retained some truth. These systems, as opposite as they have generally been considered, are happily united in our scheme, and taken together, it is believed they embrace the whole truth. The fact is, some passages assert that men are saved by grace, and others that they are saved by works; there we are told that God saves us, and here that we save ourselves.

Now if we credit the testimony of scripture, we must admit that there is a sense in which we are saved by grace, and another in which we are saved by works. It is true that God saves men, and it is equally true that men save themselves. It is not true that we are saved by grace and by works in the *same sense*, but still I think it apparent that there is a sense in which the salvation of sinners is to be ascribed to God, and another in which the *same salvation* ought to be ascribed to man. We are saved by grace, because that is the moving cause in our salvation, and by works, because they are the instruments by which we are brought to the enjoyment of the blessing. God saves us, because he is our Creator and Supporter; because he has established the connexion between virtue and happiness, and because he, by the influence of his spirit, leads us to pursue that course which will eventuate in our felicity. In these and various other senses we are saved by God. But still there is another sense in which men save themselves. Men save themselves by performing from choice those acts which impart enjoyment, and bring them to the fruition of glory. 'Tis true that God is the mover in this work, and it is equally true that man is the agent or instrument by which the end is accomplished.

The difficulty on this subject arises from attaching a superstitious idea to the word *grace*. This word simply signifies *favour*. And can nothing be considered favourable to us, unless it exclude labour? Would it be no favour to toil all the day, if we could receive a thousand dollars for our labour? What should we think of a person who should affirm that the bestowment of ten thousand pounds was no gift, because there was labour in receiving it? Grace, instead of excluding, absolutely requires labour. Grace and works are inseparably connected. Works are excited by grace, and grace is manifested in works. Hence our Saviour exhorts us to labour for a gift. St. John vi. 27.

Why should it be thought strange that salvation should be ascribed to two different sources, more than any other event. We are told in scripture that the Lord delivered Israel from Egypt, and the same volume informs us that Moses wrought their deliver-

ance. Now it is as true that Moses delivered Israel as it is that God delivered them. Moses did not deliver them in the same sense that God did; but still there is a sense in which it was done by both. God was the first, and Moses was the second cause in producing this effect. The same mode of expression is frequent in common conversation. We say that such a person has built him a house, and perhaps in the same breath assert that the artificer built it. Both of these declarations are true, properly understood. The owner builds it in one sense and the workman in another. The owner was the moving cause and the workmen the instruments by which the building was erected. Salvation is to be understood in a similar manner. We are saved by grace in one sense, and by works in another. The apostle expresses the whole truth, when he says, "Work out your own salvation with fear and trembling; for God works within you to will and to do of his good pleasure." A. Z.

CORNER STONE.

The *Corner Stone* of the Universalist Chapel in Westminster-Street, which is now erecting on the site of the former Chapel, which was consumed by fire, May 24th, 1825, was laid on Monday morning, 18th instant, in presence of a large and respectable assemblage of the citizens of this town, with appropriate religious services.

The order of the services was as follows:

1. The following Hymn was sung by the Choir of the Universalist Society, accompanied by instrumental music.

RESIGNATION. C. M. SOLWAY.

With God our friend, the radiant sun
Sheds a more lively ray;
Each object smiles, all nature charms;
We chase our cares away.
Good, when he gives, supremely good;
Nor less when he denies:
Afflictions, from his gracious hand,
Are blessings in disguise.
We cannot doubt his bounteous love,
Immeasurably kind:
To his unerring, gracious will,
Be every wish resigned.

2. The throne of grace was solemnly and feelingly addressed by Rev. Stephen Cutler, of Cumberland Hill.

3. The ceremony of laying the *Corner Stone* was performed by Rev. Mr. Pickering.

4. A Hymn composed for the occasion was then sung by the Choir, and accompanied as before.

OCCASIONAL HYMN. L. M. OLD HUNDRED.

Our waiting eyes are unto Thee,
O God! the sovereign Lord of all—
In humble supppliance bend the knee,
Obedient to thy gracious call.
Around these walls, where late thy praise
In tuneful melody was sung;
Where heart and voice were wont to raise
The grateful tribute of our tongue;
We bow to thee, implore thine aid,
Our labours to approve and bless;

The consecrated Stone, here laid,
In *lasting quiet* may it rest.

Within these walls, we rear to thee,
May love and grace descend and dwell;
Here thy rich glory may we see,
And age to age thy goodness tell.

D.

5. An Address was delivered by Rev. Mr. Pickering, occupying about *twenty minutes*.

6. The following Hymn of thanksgiving was then sung, in which exercise the instrumental music took part, and added to the pleasure of the interesting scene.

UNIVERSAL PRAISE. 8, 7s. M. DRUMMOND.

Praise to thee, thou great Creator;
Praise to thee from ev'ry tongue;
Join my soul, with ev'ry creature,
Join the universal song.

For ten thousand blessings given,
For the hope of future joy,
Sound his praise through earth and heaven,
Sound Jehovah's praise on high.

7. The Benediction was pronounced by Mr. P. and the audience retired in a respectful manner, apparently satisfied with the whole performance.

In a cavity of the Corner Stone was deposited a leaden case, properly secured, containing a silver plate, gratuitously engraved by Mr. John S. Horton, with the following inscription:

"The Universalist Chapel, erected A. D. 1822, was consumed by fire, May 24th, A. D. 1825.

The Corner Stone of this new Chapel, erected on the site of the former, and designed for Christian worship, was laid by Rev. David Pickering, July 18th, A. D. 1825.

Building Committee; John H. Greene, Caleb Mosher, William Thurber, William Sheldon and Samuel W. Wheeler.

"Let the house be builded, the place where they offered sacrifices." Ezra vi. 3.

There was also deposited with the plate a list of the subscribers for building both the first and present Chapel; a list of the periodical publications in the United States, designed to support the doctrine of universal grace, which is to result in the final and everlasting happiness of all men:—Several numbers of the *Christian Telescope*; one of which contains an account of the fire by which the first Chapel was destroyed, and one, an account of a religious celebration, held at Gloucester, Mass. Nov. 3, 1824, in commemoration of the first promulgation of the doctrine of God's impartial grace, in that place, fifty years before, by Reverend John Murray:—A copy of the *Providence Directory*:—The Act of Incorporation of the Universalist Society by the Legislature of this State, and a copy of the Compact and Constitution of the Universalist Church in this town.

May it please divine Providence to watch over the edifice now erecting, and long preserve it from decay, and impart in rich abundance to those who may worship there the blessing of his grace and love.

The Address delivered at the laying of the Corner Stone of the Universalist Chapel in Westminster-Street, on Monday morning, has been re-

quested for publication in pamphlet form; but the author thinks it inexpedient to make it thus expensive, when it can be published in the *Telescope* without any expense to the subscribers, and in that way obtain a greater circulation. It will appear in our next.

FOR THE CHRISTIAN TELESCOPE.

He is not here. Matt. xxviii. 6.

He is not here—the angels said,
Guards, rocks, nor death his way impede;
He's quit the mansions of the dead,
The sinner's soul he now has freed.

He is not here—the tomb he's left.
To gild with light the darkest day;
To give to man his choicest gift,
And grant despair a brighter ray.

He is not here—O, happy thought!
The grave he's burst, for us he rose:
O may such love be ne'er forgot!
Such love shall triumph o'er his foes.

He is not here—he's gone to meet
Those to his soul who were most dear;
To bring the doubting to his feet,
And bid the fearful ones draw near.

He is not here—he's risen high,
A dying world to raise to joy;
Eternal life, beyond the sky,
Where sin and death cannot annoy.

He is not here—he's gone above,
A splendid mansion to prepare;
Where naught is heard but notes of love;
His children all will meet him there.

He is not here—my soul, rejoice!
Thro' seas of blood he's forc'd his way,
That you may own a Saviour's voice,
And shout his name in endless day.

He is not here—O, blessed sound!
The angels did the stone remove;
And he who slept beneath the ground
Came forth in majesty and love.

He is not here—O, angels sing!
With our dear absent friends chant loud;
And we will sweetest incense bring,
Until we meet in Heaven our God.

ETHELINDA.

Hudson, N. Y. May 19, 1826.

SELECTIONS.

FROM THE UNIVERSALIST MAGAZINE.

BIOGRAPHICAL.

Life of the Rev. Elhanan Winchester.
(CONTINUED FROM PAGE 200.)

As he and his adherents were destitute of a house for public worship, the Trustees of the PENNSYLVANIA UNIVERSITY magnanimously allowed them the use of their hall. Here Mr. Winchester delivered a sermon on the 22d of April, from Genesis iii. 15, in which he for the first time, preached his new sentiments plainly. The opposition to his meeting was general and bitter. The weak-minded were appalled at the audacity of a man who denied infinite wrath the gratification of endless torture; the bigoted abhorred what was, to them, so entirely new; and

they who drew their support or their influence from the common doctrine, would not be backward to join in the *hue and cry*. Some predicted that Winchester would soon become an Atheist; and others, that he would abandon himself to the most infamous licentiousness.

He found himself however attended by a respectable congregation. Nearly half of his late church followed him, and with him sustained the indignity of excommunication. Accessions were made from other quarters, and a new church was soon formed, in which the sacrament was regularly administered. Unpopular as he was, there were some gentlemen of eminence in the city, who were not afraid to countenance him; among whom may be mentioned Dr. Redman, and the celebrated Dr. Benjamin Rush, both admirers of Winchester, and believers in Universalism.

After meeting in the University-hall for about four years, his friends purchased a building, which had been erected for the Masonic Lodges, on the spot now occupied by the Pennsylvania Bank. This, however, they sold, sometime before he went to Europe, and purchased a lot in Lombard-st. where they erected the meeting-house still improved by the first Universalist Society. Having enclosed the walls, laid the floor, and provided temporary seats, they suffered the building to remain unfinished for many years.

It is thought that Mr. Winchester spent most of his time in the city, preaching, however, occasionally at Germantown, and sometimes indulging in his favourite gratification of travelling. At Philadelphia, he resided in a house belonging to his fourth wife, whom he married there in 1781, and buried in less than two years afterwards. It was a strange fatality that attended his matrimonial connexions, making him, *at the age of thirty-two, four times a widower*. He visited South-Carolina, probably in the latter part of the year 1784, and there, it is believed, married his fifth and last wife,—a desperate fury, whom he appears to have loved with a doating fondness proportioned to the madness of her temper.

He had no stated salary, but derived his support chiefly from contributions taken at the close of his meetings. These, I am told, were often sufficient not only to meet his necessities, but also to supply him with the means of bestowing charities. Simple in his diet, and always plain, if not sometimes slovenly, in his dress and appearance, his wants were few, and though no great economist, his expenses small.

His society in Philadelphia prospered under his ministry for about six years; when in the earlier part of 1787, the congregation was, one Sabbath, struck with surprise to hear him announce, that having long felt it his duty to visit England, he had now determined to take his passage thither, immediately! It was in vain for his friends to entreat or to expostulate; and though perhaps offended at the suddenness of his departure, they made such provision for his voyage as the time would permit. In forty-eight hours after he had given them notice, he sailed, with his wife, in a vessel bound to London. He had heard of a few Universalists there, who stately met, in private rooms, to confer on religious subjects; and to one of them, a Mr. John Clegg, he had a brief letter of introduction from his brother who resided in Philadelphia.

On the 29th of Sept. 1787, he arrived, almost penniless and a total stranger, in the great Metropolis of the British Empire. His reception was cold and very discouraging. Destitute of money, burthened with a wife, and perhaps poorly recommended by his dress and appearance, it cannot be wondered that he was not altogether a welcome minister to a few obscure individuals in the midst of London, who must have felt a sort of obligation to support him, and who nevertheless anticipated little or no success from his labours. They had, however, seen and liked a sermon of his which was reprinted there, two or three years before. With much solicitation, they obtained the use of a Baptist meeting-house in Blackfields, Borough of Southwark, where he

preached twice; and then a meeting-house in Moorfields, where he delivered two or three discourses. Cheerful and contented in his disposition, and never disheartened by disappointment or neglect, he exhibited on these occasions his usual animation and ability. His friends increased in number and in their expectations; and as the two former places were immediately shut against him on account of his sentiments, they took a large school room in Store-street, Tottenham Court Road. He soon obtained a privilege at a Mr. Thwait's Chapel in the Southwark, where he began to deliver his *LECTURES ON THE PROPHECIES*. In 1788, he preached, on Sunday mornings, at the meeting-house in Worship-street, and in the evenings at Glass-House Yard, where he repeated his *LECTURES ON THE PROPHECIES*. His hearers continued to increase: his friends and supporters received new accessions, until, at length, they took, for him, the Chapel in Parliament-Court, where, I think, he held his meetings till his departure for America. This, though of a good size, could not accommodate the crowd which pressed to hear.

But he exerted an influence, by means of his publications, much more extensive than that of his preaching. In 1788, he published his *DIALOGUES ON UNIVERSAL RESTORATION*; which, though I have not seen all his writings, I feel safe in pronouncing his masterpiece, and the only one of his productions which will descend to posterity. It was widely circulated; convinced many, and called others forth from concealment, who had in secret believed the doctrine. In 1790 was begun the publication of his *LECTURES ON THE PROPHECIES*—the largest of all his works, one that was much esteemed, added to the author's popularity; but which is now nearly forgotten, and will soon cease to be read. In the same year he published *FIVE LETTERS TO THE REV. DAN TAYLOR*, in reply to his sermon on endless misery. Before he left England, he published, besides numerous tracts, two volumes of the *PHILADELPHIA MAGAZINE*, which I suppose to have been a periodical work; and *THE PROGRESS AND EMPIRE OF CHRIST*, a Poem in twelve books, which, as Vidler remarks, does not deserve the name of a *Poem*.

At London, Mr. Winchester retained his itinerant habit. During the six years and a half which he spent in England, he often made excursions to a considerable distance in the country; but though he preached to large assemblies, he never attempted to establish separate societies, wishing to diminish rather than to increase the divisions among christians, and not considering that a change of doctrine will necessarily involve a change of denomination. He frequently visited Chatham, Birmingham, Wisbeach, and Fleet, a place in Lincolnshire, and preached in nearly all the meeting-houses of the *General Baptists* in the county of Kent. Several dissenting preachers openly professed the doctrine of Universal Restoration; and some who discountenanced it, patronised him, as he retained many of the notions, and considerable of the language, of the lower sects. Among those who embraced Universalism, the most distinguished was the Rev. William Vidler, a Calvinistic Baptist minister. He assisted Mr. Winchester in his labours, and afterwards supplied his place in London. They designed an arrangement by which they were to travel alternately, and preach through the country; but a singular occurrence suddenly frustrated all their schemes, and turned their flattering prospects into shame.

Mr. Winchester was in the height of his influence, when, on the 1st of May, 1794, his friends were alarmed by word from his wife, that he was missing, and that she feared some evil had befallen him. The next morning, advertisements were inserted in the papers, and search made, with no success. A number of his friends assembled at his house to console with Mrs. Winchester, when one of them received a letter from Winchester himself, revealing, as the cause of his flight, a long series of intolerable abuse from the desperate temper of his own wife, which

had at length put his life in danger, and driven him wounded from home. This letter was read in Mrs. Winchester's hearing, who, after some prevarication, confessed the facts alleged.

Nothing can be adduced in palliation of his pitiable weakness in this affair, unless we suppose that his feeble and declining health had left him exposed, without his ordinary resolution and strength of mind. It is, however, manifest from his own letters, that his wife had long ruled him *with a rod of iron*, and that she had fully verified her declaration, "*I must be a devil, and govern.*"

Though aware that his sudden and mysterious departure would occasion much obloquy and exultation among his opposers, he resolved on leaving England; and to avoid the importunity of his friends, concealed himself from them, addressing them by letters without dates. In an anguish little short of distraction, he wandered towards Bristol, whence he sailed for America on the 19th of May. He left the English shore with reluctance, and flattered himself with the hope of revisiting it, if Mrs. Winchester could be brought to accept of a separate maintenance, and to retire to her native land. Proposals of this sort were repeatedly made to her by the congregation in Parliament-Court; but she rejected them with indignation, declaring that her conduct towards her husband would break her heart, if she had not an opportunity to see him, and to ask his pardon.

On the 12th of July, Mr. Winchester arrived at Boston, entirely destitute of money and meanly clothed. He immediately repaired to a little village on the border of his native town, where he passed the night, dreading, perhaps, to meet the astonishment and inquiries of his acquaintances. In a letter to London he says, "*My return to this country was sudden and surprising to all who knew me; and various have been the conjectures and reports which have gone abroad on the occasion; but the most common was, that I had fled from persecution for fear of being taken up by the government, for publishing my Oration on the Discovery of America, or my Sermons on the Three Woe Trumpets. But I have always had the satisfaction of telling all that have asked me, that the government of Great Britain never concerned itself with me, and that I never gave the government any umbrage. But the real cause of my leaving London so abruptly, I have not mentioned to my father, mother, brothers, or sisters; or to any friend I have in America; and I do not know that any person in this part of the country knows any thing of the matter.*" Reports of the fact, however, at length arrived from London, which I believe he could seldom be induced to confirm or deny, and which were, therefore, either credited or disregarded according to the fancy of the hearers.

During the remainder of the summer and the succeeding autumn, he preached almost constantly in the vicinity of Boston, and in other parts of New-England. In September, he attended the General Convention of Universalists at Oxford, Mass. in which he presided as Moderator. Writing to London in November, he says, "*I have the greatest door open that I ever saw, insomuch that I am surprised at the alteration since I was here last. I have preached in a great many meeting-houses of different denominations, and to great numbers of people, as often as eight or nine times a week, and with greater acceptance than I ever did.*" Meanwhile, he was writing his Answer to Paine's Age of Reason, which was published at Boston in December.

The next year, (1795) I think he travelled extensively in almost all parts of the country, especially to the southward, though his constitution was broken, and an increasing asthma foretold a fatal termination. It was in the course of this year that his wife having recrossed the Atlantic, joined him, and prevailed upon him to live with her again. This was another instance of his weakness, which, if report be true, he found cause to regret; it is said that she tormented him on his death-bed.

He visited his old society in Philadelphia, to which he again ministered for a while, probably in the lat-

ter part of 1795, and the beginning of 1796. It was about this time that the celebrated Dr. Priestley delivered a course of Lectures in the Universalist Meeting-house there, in the conclusion of which he informed the society that he agreed with their minister in the doctrine of Universal Restoration. This minister must, I think, have been Mr. Winchester. It is certain, however, that he left Philadelphia before August, 1796, at which time the Rev. Thomas Jones arrived there from England.

I find few traces of him after he left Philadelphia till he went to Hartford, Con. where he made his first appearance before the public, on the 11th of October, 1796, at the funeral of a young man. The people were assembled around the grave, when they were surprized at the voice of a stranger, who, unasked, had taken the freedom to address them on the occasion.—His language and manner were very affecting, and excited a general wish to hear him again. Accordingly, he gave one or two lectures during the week; and preached, the next Sunday, in the Theatre. A respectable congregation was soon gathered, among which were some gentlemen of influence. They would immediately have built a large meeting-house for him; but his unwillingness to accept of a permanent settlement dissuaded them, and prevented any regular organization of a society. They continued to occupy the Theatre on Sundays, and one of the meeting-houses on Wednesday evenings, till the beginning of Dec. when the inclemency of the weather induced them to assemble in a large chamber, fitted to accommodate about four hundred, which they occupied till Mr. Winchester's death. This was well filled.

At Hartford, Mr. Winchester's texts were generally selected from the Pentateuch, the Psalms, the book of Isaiah, and the Revelations; and his discourses probably ran much on the types of the law, the promises of the gospel, and the fulfilment of prophecy. His meetings were always opened with singing, as he thought himself unable to proceed till he had joined, or rather lead, in that delightful service. When he stood up to preach or pray, his lips, usually livid from the dropsy, assumed a dark purple hue; his voice, at first almost choked with the asthma, grew deep, powerful and sonorous; and though sinking under a complication of diseases, all his infirmities were forgotten in his animation.

Thus he continued preaching till about the first of April (1797) when he delivered a sermon, under a strong impression that it was his last, from S. Paul's farewell address to the elders of the Ephesian church. He never entered his desk again. His death was fast approaching, and he contemplated it with serenity and joy. On the morning of his decease, he requested two or three young ladies, who were sitting by him, to join in singing a hymn, observing at the same time that he might expire before it should be finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted and paused; but he, reviving, encouraged them to proceed, and joined in the first line of each stanza, till he breathed no more.—This was on the 18th of April, 1797, in the 47th year of his age.

His funeral was attended on the 21st by a numerous concourse of afflicted friends and sympathizing spectators. The Rev. Dr. Strong preached the sermon, from Heb. ix. 27, in which, though an opposer of his sentiments, he gave Mr. Winchester an excellent character, and bore a frank testimony to his final constancy in the doctrine which he had preached.

Of Mr. Winchester may be said, what can be asserted of few men so much exposed to obloquy, that his moral character was never impeached, and his piety universally admitted. A scrutinizing eye might perhaps discover a slight tincture of superstition in his religion, and some weakness in that peaceable disposition for which he was distinguished; but his practical confidence in God, his uniform, cheerful serenity, and his unconquerable be-

nevolence and charity, form a halo of glory around him, which will always preserve his very imperfections from willing censure.

His perception was clear; but his credulity often supplied, and poorly too, the place of judgment.—Quickness of thought he possessed to an extraordinary degree: he could, in a few minutes, compute a sum, which if set down in figures, would occupy a sheet of paper; and he sometimes wrote for the press with great rapidity, while engaged in conversation on other topics. Every one has heard of his astonishing memory: it is said, and I believe with little or no exaggeration, that he could repeat the whole Bible.

He had some acquaintance, probably not very thorough, with the Latin, Greek and Hebrew. I am told that he studied the French language at Philadelphia, and became able to converse in it. As to his English style, it is remarkably familiar, though often incorrect, and sometimes extremely careless. There are a few passages of the sheerest bombast in his writings, notwithstanding the simplicity of the man.

PLEASURES OF RELIGION.

The consolations of religion are calculated to give the highest enjoyment in the earliest and the latest years of life. And although some may fancy it chills the fervour of youth, by lessening the pleasures of innocent hilarity, they grossly miscalculate. Religion furnishes all the delight known in this world, for without its sustaining aid, the oppressed heart would break. Then each one who wishes to live happily, must live religiously, for it is impossible to be happy without religion, and with it no one can be unhappy. It is a most ungenerous calumny on piety to suppose it renders men gloomy and despondent. By such groundless insinuations many have been induced to believe holiness fit only for the melancholy of old age, or the hour of sickness and death. Indeed, so appalling has been the representation, that no young and feeling soul could possibly delight in its possession. But when the unfailing comforts of vital godliness are impartially drawn, the youthful heart beats with transport to enter into the enjoyment, and to give scope to the highest capacities of his nature. He perceives that every other pursuit tends to degrade the powers of his understanding, and to bury his mind in the dust, and that their pretended pleasures are but disguised miseries. For these plain reasons religion has always been disgusting to the young and the feeling, and will so remain, unless it can be represented in its true light. If its professed teachers deform it by description and disgrace it by practice, none but the abandoned will be disposed to embrace so demoralizing a system.

CONJUGAL AFFECTION.

"Where there is reciprocal love subsisting between man and wife, it will unremittingly glow, in defiance to the extinguishable nature of the waters of affliction and the floods of adversity. In scenes of grief and distress, and in all their disappointments, their mutual affection is manifested, in words and works of sympathy and kindness. In their sorrows, in sickness, and in every calamity, they become more and more endeared. Their love extends to death, and beyond the grave. The surviving partner, in the death of his companion, calls to mind the many evidences of affection which he has received from her. He mourns in love and hope; and if he

be a real christian, he weeps for his great loss in resignation to God, who orders all things according to his pleasure, but in justice and goodness the most perfect. Love is stronger than death. The esteem, the strong attachment of the one who is left, be it husband or wife, cannot cease with the life of the one who is called from these mortal shores."

There is one passage in the scriptures to which all the potentates of Europe seem to have given their unanimous assent and approbation, and to have studied so thoroughly as to have it quite at their fingers' ends—"There went out a decree in the days of Claudius Cæsar, that all the world should be taxed."

Rev. Wm. Morse will preach at Chepachet Meeting-House, to-morrow morning and afternoon.

The Rev. Mr. Wood, of Shrewsbury, Mass. is expected to preach at the Town-House, to-morrow morning and afternoon, on exchange with the editor.

A communication from Rev. Thos. Williams, in reply to that of Rev. E. Leonard, inserted in our last, has been received, and shall appear in the first number of the second volume.

MARRIED,

In Taunton, Mr. Nicholas H. Lincoln, to Miss Abigail Baker.

DIED,

In this town, 14th inst. Charles Henry, son of Mr. William Angell, aged 19 months.

On Thursday morning, Mrs. Emily Branch, wife of Stephen Branch, Esq. in the 31st year of her age.

On Wednesday evening last, suddenly, Harriet, only daughter of Mr. Samuel G. Arnold, aged 3 years and 4 months.

On Wednesday last, Arthur, only son of Mr. Arthur Brown, aged 1 year and 20 days.

On 15th inst. John L. Monroe, infant son of Mr. Lee Langley, aged 8 months.

On Sunday evening last, very suddenly, Mrs. Free-love Millard, wife of Mr. Stephen Millard, in her 40th year.

On Monday morning, John Payson, son of Captain Samuel Whelden, aged 11 months.

On Tuesday evening last, very suddenly, of cholera morbus, Julia Eddy Luther, infant child of Mr. Joseph P. Luther, aged 13 months.

On Wednesday morning, Cornelia Sarah, infant daughter of Mr. Samuel Metcalf, aged 7 months.

On Saturday last, Charles Olney, a coloured man, in consequence of drinking cold water.

SAMUEL W. WHEELER,

No. 110½ WESTMINSTER-STREET,

Has just received, a Sermon on taking leave of the Second Universalist Church in the city of Philadelphia, April 10th, 1825. By Rev. William Morse.

Also, Rev. Mr. Stetson's Six Sermons, containing Remarks on Andrew Fuller's reasons for believing that the future punishment of the wicked will be endless. Price 25 cents. The tract, viz. "Andrew Fuller's reasons," which the author of these sermons professes to examine, has been industriously circulated in this part of New-England, and probably through the country. All we have to say is, "prove all things and hold fast that which is good."